فُرُوعُ الفِقه

Furū' Al-Fiqh
Classes 6-7

Notes • Summaries • Graphic Organizers

Furū' Al-Fiqh
Classes 6-7

Sunan of Wudhū’

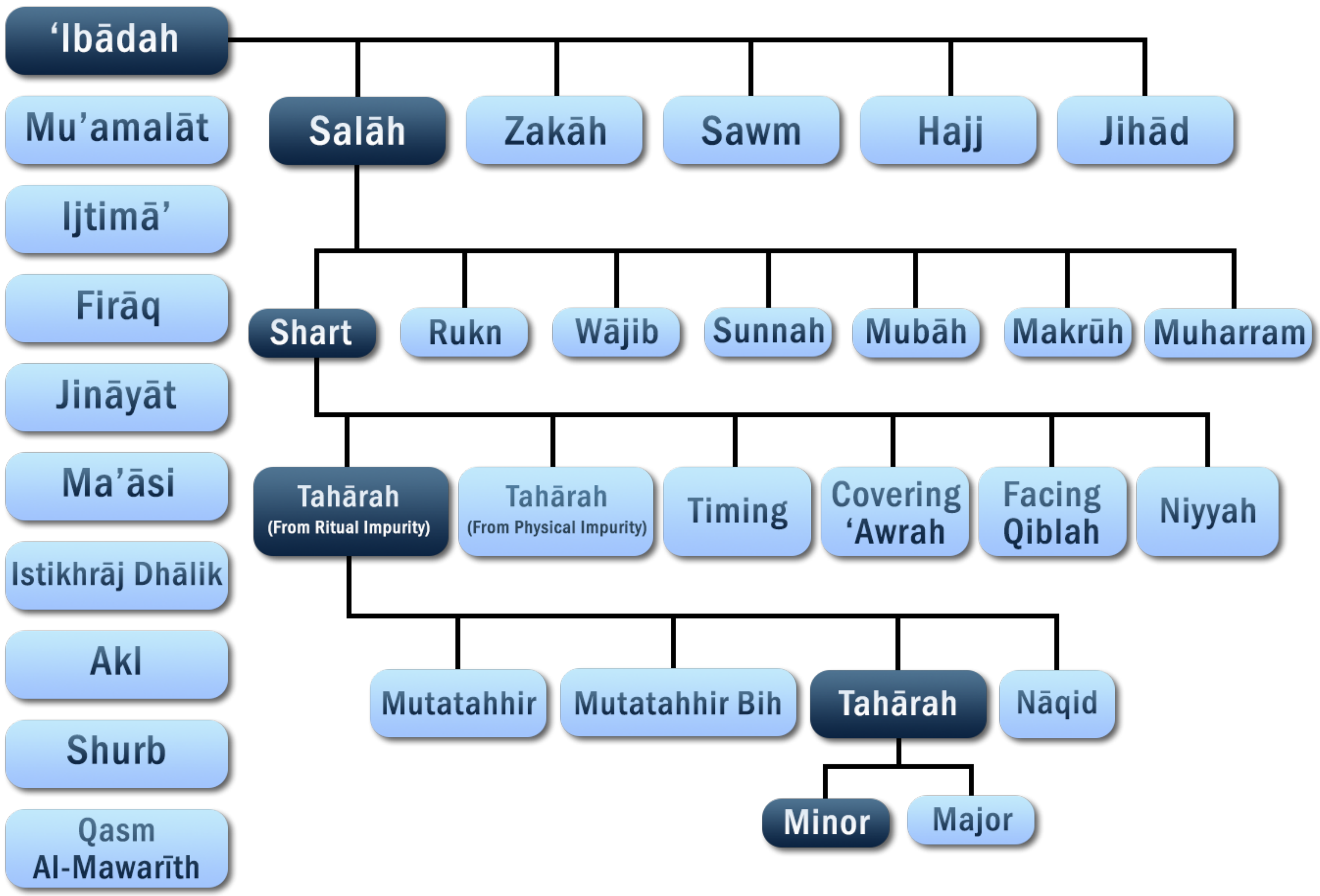
Notes • Summaries • Graphic Organizers

بسم الله الرحمن الرحيم

اللهم علمنا ما ينفعنا وانفعنا بما علمتنا وزدنا علما

Where Are We?

This edition of notes encompasses the darkened sections in the map below:



Please Note:

These notes are intended to be used as an organized summary to aid in revision and knowledge retention. For all original Arabic texts and proofs, please refer to the provided class transcripts.[1] We encourage students to use this document as an additional resource to the video lectures[2] of the Shaykh, حفظه الله, and to refer to the video lectures to attain the full benefits of the classes.

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[1] Available for download from the Shaykh’s Official Telegram Channel and this link.
[2] Available for viewing and download on the Shaykh’s Official YouTube Channel and this link.

Author: As for the purification, it is the minor [ritual purification] that is Wudhū', and it consists of Sunnah and Wājib acts.

- Author specified that this purification is minor (Wudhū'), indicating that there is also a major purification
- Wudhū' is referred to as being 'minor purification' because it only pertains to some body parts
- Major purification refers to Ghusl, which includes the whole body
- Wudhū' is divided by the author into Sunnah and Wājib acts

Sunnah Acts

- Sunnah = What one is rewarded for if done, yet not sinful if he left it out
- Most later Hanābilah divided Wudhū' into 3 categories: Sunan, Furūdh, and Wājibāt, unlike the author, who only divided it into 2 categories (Sunnah & Wājibāt)
    - Author's division differs because he considers Tasmiyah as being Sunnah, which eliminates one of the 3 categories
        - The other later Hanābilah didn't consider the Basmalah Sunnah, they considered it Wājib, which was a term they considered to still be obligatory, but slightly less than a Fardh

Sunnah 1. Tasmiyah

Issue: Is saying Basmalah Prior to Wudhū' Wājib or Sunnah?

Opinion 1: It's Wājib

- Opinion of Adh-Dhahiriyyah, Hasan Al-Basri, Ishāq Ibn Rahaway, 1 of 2 opinions of Imām Ahmad, and official opinion of the Maddhab of Hanābilah (Al-Mu'tamad)
- Latter Hanāblilah considered it a Wājib, and this is the opinion selected by Al-Khallāl as the official opinion of the Maddhab
    - Sidenote: It's important to be aware of the background of essential figures of the Maddhab that will be referenced & mentioned, like Abu Bakr Al-Khallāl
        - He is the man behind structuring the entire Hanbali Madhhab
        - He was a child when Imām Ahmad died (241 AH) and Al-Khallāl was born 235 AH
        - He grew up studying and more specifically he studied the works of Imām Ahmad, traveling to Persia, Syria, and the Arabian Peninsula,

        and everywhere he could seeking any knowledge related to Imām Ahmad
        - Prior to Al-Khallāl's compilation of the works of Imām Ahmad, there was no independent Hanbali Maddhab according to Adh-Dhahabi
        - He compiled Al-Jāmi' Li 'Uloom Al-Imām Ahmad, which became the encyclopedia and reference to the Maddhab without competition
            - Said to have been 20 volumes long, but it no longer exists (most likely destroyed by Tatār when they invaded Baghdad, the hometown of the author)
            - Al-Khiraqi summarized it, and his summary is available today
        - The work of Al-Khallāl for the Maddhab serve as an example on how students can, and usually do, play a role in reviving and making the works of their teachers successful
- Proof: Hadīth on no Wudhū' for one who doesn't mention Basmalah
    - This Hadīth was narrated by 9 of the Sahābah
    - Some scholars, like Al-Mundhiri, Ash-Shawkāni, and Ibn As-Salāh, authenticated the Hadīth due to the numerous weak narrations
        - This approach is not the correct opinion regarding the Hadīth, it is very weak

Opinion 2: It's Sunnah

- Opinion of Hanafiyyah, Mālikiyyah, Shāfi'īyyah, 2nd opinion of Hanābilah, and opinion of author
- Proof:
    - Āyah that describes Wudhū'
        - Verse doesn't mention Tasmiyah, so it's not Fardh/Wājib
    - Many Sahābah who narrated Wudhū' of Messenger ﷺ did not mention that he said Basmalah
    - Hadīth used for previous opinion's proof is not authentic
        - Assuming it's authentic, it still wouldn't necessitate obligation of Tasmiyah, but simply deficiency in reward without it
            - Like Hadīth about loving for brother what one loves for self
            - In Al-Majmū' and Al-Mughni this understanding is corroborated

Ar-Rājih: Opinion 2

- Proof outside the context of Wudhū' makes Tasmiyyah prior to it Mustahhab

- Refer to discussion on recommendation of Tasmiyyah before Tayammum, same reasoning applies
- The Hadīth mentioning no Wudhū' for one who doesn't say Basmalah is weak
  - Al-Hāfidh ibn Hajr: Imām Ahmad said there is nothing authentic in Hadīth pertaining to this matter
  - Hadīth is extremely weak, from all chains
- Why did the Hanābilah use a weak Hadīth?
  - Although Imām Ahmad explicitly weakened all Ahādīth regarding this issue, his whole Madhab is split between considering it (Basmalah prior to Wudhū') Wājib or Mustahabb, even using the Hadīth in question as reason to do so. Why?
    - This is due to an Usūli rule in the Hanbali Madhhab, mentioned by Ibn Muflih (allegedly attributed to Imām Ahmad himself): If a weak Hadīth (provided it's not extremely weak) prohibits something, the prohibition will be diverted to being disliked instead of Harām (as it would normally be considered, had the Hadīth been Sahīh). Likewise, if a Hadīth orders something, but it is weak (not extremely weak), instead of considering that ordered act to be obligatory, they would defer it to being recommended

Sunnah 2. Washing the Hands Three Times

- Actually divided into two Sunan
  A. Washing the hands
  B. Doing it three times
- Washing the hands is up to **(الرسغ)**, the joint which connects the hand to the forearm
- Some 'Ulamā' consider washing the hands a Sunnah for Wudhū' that is part of the Wudhu (the majority)
- Others consider it a Sunnah for Wudhū' that is separate from Wudhū' and not part of it (some of the Shāfi'īyyah)
  - Shaykh compared this view to Sunan like Miswāk, that are done before Wudhū' but are not part of it
- Proof for washing hands being Sunnah:
  - Āyah commanding Wudhū' does not mention hands. Had it been Fardh it would have mentioned the hands
  - Many Ahādīth describing details Wudhū' of Messenger ﷺ mention that he washed his hands before Wudhū'

    - The verse combined with the actions of the Messenger ﷺ indicates washing hands before Wudhū' is Sunnah, not Fardh
- Ibn Al-Mundhir and An-Nawawi related Ijmā' that washing the hands at the start of Wudhū' is a Sunnah
- Even if someone's hands are fully clean, when he gets up to make Wudhū', he should still wash them as a Sunnah for Wudhū'

Issue: Must one wash hands 3 times after waking up?

- Important due to Hadīth commanding one who wakes up to wash hands 3 times due to not knowing where his hand had been while sleeping
    - Sidenote: The word 'Bātat' used to describe where the hand had been literally means "spent the night", therefore many 'Ulamā' inferred that this Hadīth is specifically for a night's sleep, not just any sleep
        - What's more correct is that it most likely refers to both day and night sleep, but night sleep was specified as that's generally when one sleeps

Opinion 1: It's an obligation on one to wash his hands after waking up from a night's sleep that voids Wudhū'

- One of two opinions by Imām Ahmad and Madhhab Adh-Dhahiri

Opinion 2: It's not an obligation, but rather a Sunnah

- Opinion of majority and second opinion of Imām Ahmad
- Proof:
    - The proof is within the Hadīth, The reason one was commanded was due to being unaware of where his hand had been. Therefore, if one was sure that his hand does not have any impurity on it, he wouldn't be obligated to wash it
    - Another Hadīth commands one to clean his nose three times when waking up from sleep due to the Shaytan spending the night in it
        - There's an Ijmā' related from some 'Ulamā' that this is not obligatory, so in the same way, washing the hands when awakening from sleep is not not either, due to the similarity of both matters and similarity in the wording

Issue: Someone woke up from a night's sleep and needs to do Wudhū'. Does he wash his hands six times to complete both the Sunnah of Wudhū' and the Sunnah of waking up from sleep?

- This issue falls under both of the previous matters and really goes to show the intricacy and amazing details that Fiqh covers
- He is faced with two Sunan:
  - Washing the hands three times as a Sunnah for waking up from sleep
  - Washing the hands three times as a Sunnah for Wudhū’

Opinion 1: Some 'Ulamā' said this is an example of one 'Ibādah being included under the other. Since both 'Ibādāt are of similar nature and can be combined, they should be combined and he only washes his hands three times

- The goal behind the two Sunan is the same: to clean, therefore, they can be combined

Opinion 2: Others said yes, wash six times

- They said each washing is an independent 'Ibādah, so one should wash three times for waking up and three more times for Wudhū’

- Shaykh AMJ: Both opinions are good, opinion 1 is probably stronger

Sunnah 3. Repeating Washing of the Limbs Twice or Thrice

- Pay attention to the careful sequence of the listing of the Sunan
  - Author mentioned washing hands three times first, and *then* mentioned washing limbs two or three times
    - Indicates that this section doesn’t apply to the hands, only applies to the rest of the limbs
    - The Sunnah of washing the hands (according to the author) is three times, that Mas’alah has been closed and established

- The limbs can be washed once, twice, or thrice, as is reported from the Messenger ﷺ in many Ahādīth
- If the first wash encompasses the entire part being washed, it’s sufficient
  - If it doesn’t, then the second wash is a Wājib, not Sunnah
- Pay attention to the terminology, author specified the term “Ghasla” or “washing” because repetition in Wudhū’ is only Mustahabb for the parts of the body that are washed, not those that are wiped (like the head)

  - This is contrary to the opinion of some of the Shāfi'īyyah who believe all the body parts (wiped or washed) should be gone over repeatedly in Wudhū'
    - They use general Ahādīth about Wudhu' that mention repetition 3 times and included the head as well
    - Their proof are other very weak Ahādīth which mention repetition on wiped body parts as well
    - Their opinion is weak, what's correct is that wiped parts are only wiped once

Issue: Is it better to always wash the Wudhu body parts twice or thrice?

- The statement of the author appears broad and as if it implies that its always Sunnah to wash twice or thrice
- Some said washing thrice is better than twice and twice is better than once, due to the water covering more area and the Ahādīth mentioning it
- An-Nawawi, Ash-Shawkāni, and Ibn Rushd said washing three times is more complete and once is sufficient if it encompasses the entire part
- Sh AMJ: The more accurate and correct form of following the Sunnah is Tanawu' Al-'Ibādah (mixing between 'Ibādāt), so one washes twice sometimes, thrice another time, and even once sometimes. Sometimes even within one Wudhū', he washes some parts once, some twice, and some thrice
  - Same way one should rotate and mix between the different Du'ās narrated for Istiftāh and Tashahhud in Salāh to encompass different Sunan, one should rotate and mix between amount of washes in Wudhū'

Issue: Ruling on going above washing 3 times in Wudhū'?

- If water has already encompassed the entirety of the area it's required to, then its disliked to go above 3 washes
- An-Nawawi and Ash-Shawkāni narrated Ijmā' that it's disliked to go above 3 times if the water has already encompassed the limb to be washed
- Ibn Al-Mubārak: Whoever goes over three times in Wudhū', is most likely going to get sin
  - Because it's violating the Sunnah
- Imām Ahmad and Ishāq: Whoever goes over three times in Wudhū' is afflicted
- Hadīth of bedouin asking Messenger ﷺ about Wudhū', and the Messenger ﷺ demonstrated washing three times and said "whoever does more than this has done evil and transgressed in the limits and wronged himself" is weak

- Ijmā' and general rules regarding following the 'Ibādāt precisely are more than sufficient in the matter and this Hadīth isn't necessary to prove it's wrong
- Verse: Whoever transgresses Allāh's limit has wronged himself

Issue: Is Wudhū' of one who goes over 3 washes valid?

- Ad-Dārimi said it's like going over prescribed Rak'ah amount in Salāh, so it's invalid
- Ibn Hajr and An-Nawawi responded saying it's disliked but doesn't invalidate Wudhū' and it's not comparable to Salah due to differences
    - This is the correct view

Sunnah 4. Permeating Water Between the Fingers and the Beard

- "Takhleel" means to run wet fingers through the beard and between fingers
    - 'Fingers' includes toes
- 3 subtopics beneath this heading:
    - 1. Permeating water through the beard
    - 2. Permeating water through the fingers
    - 3. Permeating water between the toes

1. Permeating Water Between the Fingers

- Sunnah mentioned in numerous Ahādīth
    - Most authentic of those Ahādīth is that of Laqeeq ibn Sabirah in Sunan Abu Dāwūd, At-Tirmidhi, An Nasā'i, Ibn Mājah, Musnad Ahmad
- Also narrated to have been done/related by many of the Salaf
    - Among them Abu Bakr, 'Umar, Ibn 'Umar, Ibn 'Abbās, Ibn Mas'ūd, 'Ikrimah, Al-Hasan Al-Basri, Al-Mustawrid Ibn Shaddād Al-Fihri, رضي الله عنهم etc
    - We don't know of any of the Salaf or Tabi'een who left it out
- It's Sunnah, but Wājib for one who didn't let the water reach between the fingers
- Methods:
    - Interlacing the fingers with each other (Hanafiyyah, Shafi'īyyah, Hanābilah)
        - Proof: Hadīth Laqeeq Ibn Sabirah
            - Takhleel means to put something into something else, most accurately done by interlacing the fingers
    - Using one finger between other fingers

2. Permeating Water Between the Toes

- Hadīth 'Uthmān رضي الله عنه on the authority of Abu Wā'il specifies Takhleel between toes
    - Other Ahādīth which specify between the toes are all weak
- However, in other Ahādīth mentioning the Takhleel between the fingers (like Hadīth Laqeeq ibn Sabirah), toes are included by analogy of similarity
    - In fact, those Ahādīth are even more applicable to the feet due to the lack of cleanliness of the feet and common neglect in cleaning them
- Some Sahābah were also narrated to have done it (Ibn 'Umar & Ibn 'Abbās)

- Methods:
    - Using the pinky finger to go between the toes (majority of the Hanafiyyah, Mālikiyyah, Shāfi'īyyah, Hanābilah)
        - Proof: Hadīth Mustawrid ibn Shaddād رضي الله عنه, where he saw the Prophet ﷺ saw use his pinky to do Takhleel between the toes
            - Ibn Qudāmah mentioned the Hadīth and hinted to it's weakness, however he used its meaning to deem it Mustahabb to do it as such
                - He said one begins from the pinky toe of the right foot and moves left until the pinky toe of the left foot
                - This may be following a weak narration, but it receives support from the fact that the Messenger ﷺ loved to start from the right in everything, especially purification
    - Some Hanābilah said one follows the above method, but coming from the bottom of the foot
    - Putting all fingers between the toes
        - Proof: Narration in Musannaf ibn Abi Shaybah, where Ibn 'Umar interlaced all his fingers between his toes for Takhleel

- All Ahādīth promising punishment for one who doesn't do Takhleel between the fingers are weak

3. Permeating Water Through the Beard

- Beard is two types:
    - 1. Light beard through which skin is visible
        - Skin underneath must be washed, Takhleel is not sufficient for such a beard nor is wiping over it, according to all four Imāms
    - 2. Dense, thick beard where the skin is not visible through it
        - This beard should be washed/wiped over it's outer layer
            - One does not have to wash the inside or the skin under it
            - An-Nawawi said there's no dispute on this
            - Opinion of the vast majority of 'Ulamā', Sahābah, Tabi'een, and some even related an Ijmā' on the matter (like Ibn Rushd)

Issue: Is permeating water through the beard Wājib or Sunnah or Makrūh?

- **3 opinions:**

- **Opinion 1: It's Sunnah, not Wājib -** Majority of scholars from the Hanafiyyah, Shafi'īyyah, Hanābilah, and 1 of 2 opinions in the Māliki Madhhab
    - Proof:
        - Running wet fingers through a thick, dense, beard is not mentioned in verse of Wudhū',
        - Most narratives describing the Wudhū' of Prophet ﷺ don't mention it
        - There are nearly 20 Ahādīth that mention the matter, not one is authentic
        - Hadīth in Sunan Abu Dāwūd mentioning Prophet ﷺ making Wudhū' and running his wet fingers through his beard is still weak, despite Bukhāri saying "This is the strongest Hadīth on the matter"
            - That statement is not authenticating it, it is simply pointing out the least weak narration
            - Akin to walking into a hospital ward and pointing out the healthiest patient - he is still sick
    - Concept here, regarding Takhleel of beard, is nearly identical to issue of Tasmiyah before Wudhū'
        - The Ahādīth are weak and not at the level of strengthening each other
    - Imām Ahmad encouraged Takhleel of the beard, but said all the narrations were weak
        - Abi Hātim also said there's nothing authentic

- **Opinion 2: It's Makrūh -** Attributed to Imām Mālik in At-Tamheed
    - His argument is actually strong
    - He said had it been part of Wudhū' it would have been narrated in an authentic Hadīth, but it wasn't

- **Opinion 3: It's Wājib-** Attributed to Madhhab of Mālikiyyah, and is the opinion of Atā', and Abu Thawr, and Ishāq ibn Rāhawayh
    - Ishāq said if one doesn't do Takhleel, he should redo Wudhū'
        - Implying invalidity of Wudhū' w/o it
    - Proof:
        - Weak Ahādīth we mentioned

Ar-Rājih:

- 3rd opinion is weakest

    - Not possible for it to be Wājib, because Messenger ﷺ had a thick beard, yet it's not narrated he did Takhleel in a single authentic narration, nor did he order it
- Second opinion would have been correct and strongest due to the strength of the argument
    - However, it loses credibility due to the fact that Takhleel of the beard is narrated by more than one Sahābi, that they did it, and nobody was known to have opposed them
        - Ibn Abi Shaybah mentioned it was narrated or done by: Ibn 'Abbās, Anas, Ibn 'Umar, 'Uthmān and others. From the Tabi'een, Dahhāk, Mujāhid, Ibn Sireen, Ibrāheem An-Nakhā'i, Hasan Al-Basri, etc
- Therefore, opinion one is Rājih

- Methods:
    - 'Arq Al-'Āridayn - Go through the sides
        - Narrated from Ibn 'Abbās and Ibn 'Umar رضي الله عنهم
    - Running fingers all over from the front
    - Going through the back
        - Imām Ahmad mentioned this method when asked how to do Takhleel

Other Issues Pertaining to Takhleel of the Beard

Is Takhleel done when wiping the head or washing the face?

- Abul-Hārith asked Imām Ahmad, who said it's up to the individual
- The rest of the 'Ulamā' indicated that the more correct timing is when washing the face
    - 'Ulamā' usually discuss this issue under washing of face
    - No proof to back up doing it when wiping the head

Washing the beard

- Washing the beard in Wudhū' is not Sunnah
- Not from action of Sahābah and has no proof on it
- Statement of Sa'eed ibn Jubayr about washing the beard means Takhleel, not fully washing it

- ○ Abu Ishāq corroborated this understanding when he narrated the Wudhū’ of Sa’eed ibn Jubayr and mentioned he saw him do Takhleel of the beard

Number of times

- Nothing authentic to indicate the number of times one runs fingers through the beard from Sunnah, Sahābah, or Tabi'een
- One time is sufficient

New water for Takhleel

- Ibn ‘Abbās and Ibn ‘Umar did not take new water for the Takhleel of the beard
- Some Salaf like Al-Hasan and An-Nakhā’i didn’t think it was necessary to take new water for Takhleel

Issue: Pertaining to one who wears a ring

- Mas’alah doesn’t pertain to the statement of the author, but is mentioned because Fuqahā’ usually discuss this issue under Takhleel
- **Loose Ring**: Overwhelming majority of 'Ulamā' of Shāfi’īyyah, Hanafiyyah, and Hanābilah say it’s Mustahabb to twist the ring around so water flows under it
- **Tight Ring:** Must be removed to ensure water reaching under it
- **Proof:**
    - Āyah commands hands to be washed up to the elbows
        - Any portion left dry would entail not doing Wudhū’ as commanded

Sunnah 5. Exaggerating in Rinsing the Mouth and Sniffing the Water

- Proof is in Hadīth Laqeeq ibn Sabirah, “snuff with water well except when you are fasting.”
- No proof on exaggeration in Madmadah (rinsing the mouth)
    - 'Ulamā' included it as Sunnah due to Qiyās of similarity

- Both are to be done with right hand due to inference from the Hadīth of 'Abdullah ibn Zayd describing Wudhū' of Messenger ﷺ of Allāh
- Sunnah is to do both before washing the face
  - Sunnah of Messenger ﷺ and Sahābah
- An-Nawawi said there's Ijmā' that its Sunnah to do rinsing of mouth (Madmadhah) before sniffing (Istinshāq)
  - Ash-Shāfi'ī' said it's Wājib to do in that order
  - Majority of 'Ulamā' said it's Sunnah to do so, which is more correct
    - Because they considered it as one part, so the order would be Sunnah to follow, not Wājib

Madmadah (Rinsing Mouth)

- Madmadah is defined as putting enough water in mouth, swishing it about left, right, up, and down, and spitting it out
- There's no proof in using the finger in Madmadah or in Istinshāq
  - Narration that 'Uthmān used to use finger in mouth during Madmadah is weak
- Three factors to fulfill the Sunnah of exaggerating of Madmadah in Wudhū':
  - Putting water in mouth
  - Swishing it about
  - Spitting it out
- Doing two of the factors will be sufficient for Wudhū', but not for the Sunnah of exaggeration in rinsing the mouth
  - Ex. Someone puts water in mouth and spits it out (w/o swishing it around). That would be sufficient for Wudhū', but not for fulfilling Sunnah of exaggeration in rinsing
  - Likewise, one who puts water in mouth, moves it around, and swallows it.
    - Considered Madmadah by linguistic definition
    - Sufficient for Wudhū' but not for Sunnah of exaggeration
- Madmadah doesn't necessitate water hitting back of throat or gargling

Al-Istinshāq (Sniffing Water)

- Al-Istinshāq is defined as forcibly drawing in the water from the nose to the point short of swallowing it
- After that, it is Sunnah to do Istinthār (blowing out water from nose)
  - Also referred to as Zafeer
- Most proper method is to inhale water with right hand and blow out with left
- Least acceptable form for basic Wudhū' is for water to go in any way possible

- Ex. Wetting finger/cloth and putting in nose
- Above example would be sufficient for Wudhū', but not for Sunnah of exaggeration in Istinshāq

Sunnah 6. Siwāk (Cleaning the Teeth)

- Confirmed Sunnah with no dispute on it being Mustahabb
- Proof:
  - Hadīth Abu Hurayrah about using Siwāk with every Wudhū'
    - Musnad Ahmad, Sunan An-Nasā'i, Muwatta Mālik, mentioned by Bukhāri
  - Hadīth in Muslim narrating Prophet ﷺ using Siwāk before Wudhū' and then offered Salāh

Issue: Timing of Siwāk for Wudhū'

- No clear direct proof on timing

- **Opinion 1:** Jumhoor of 'Ulamā' (Mālikiyyah, Shāfi'īyyah, Hanābilah) said "with" in the Hadīth of Abu Hurayrah means rinsing mouth in Wudhū' and using Siwāk *during* Wudhū'
  - This is not really proof because there are Ahādīth regarding Siwāk for Salāh which mention "ma'a" ("with"), but they are not taken to mean one uses the Siwāk *during* the Salāh
    - Instead, the Hadīth is interpreted to mean *before* Wudhū', therefore the Hadīth regarding Siwāk for Wudhū' should also be interpreted as using it *before*

- **Opinion 2:** Shāfi'īyyah and second opinion of both Mālikiyyah & Hanafiyyah, that Siwāk is to be used *before* Wudhū'
  - Correct opinion due to narration in Musannaf ibn Abi Shaybah which uses the word "'Enda" or "at the time" of every Wudhū' which means before
  - Had opinion 1 been correct, the many narrations describing Wudhū' of Messenger ﷺ would have mentioned it
  - Narration in Musannaf ibn Abi Shaybah from 'Alī that a person should use Miswāk before Wudhū'
  - Using Miswāk in Wudhū' somewhat interrupts sequence, and if it was to be done, Sahābah would have narrated that

- Miswāk is for teeth, tongue, and gums
  - One who doesn't have teeth should still use it to fulfill the Sunnah

Sunnah 7. Tayāmun (Starting from the Right Side)

- Ijmā' to start from the right body parts when there are two part (like hands, legs, etc),
  - Narrated by An-Nawawi, Ibn Qudāmah, Ibn 'Abd Al-Barr, and others
- Proof:
  - Hadīth Ibn 'Abbās in Sahih Al-Bukhāri where he completed Wudhū' starting with the right body parts and said "This is how I saw the Messenger ﷺ make Wudhū'"
  - Hadīth Ā'ishah in Bukhāri, she narrated the Prophet ﷺ used to love to start with the right side in purification and all things